



THE GOSPEL OF MARK

Seeing Jesus the Messiah, the Son of God



Part 8

"The Mercy of the Messiah"

3-28-21

Introduction: Infirmary & Sin

- The sin of our first parents in the Garden had both cosmic and temporal consequences for humanity. In the cosmic sense, mankind was separated from God by sin and, in a temporal sense, mankind came to be afflicted by both spiritual and natural evil.
- In Mark's Gospel, Jesus is presented as Messiah, the Son of God who comes to proclaim the kingdom of God and to bring about God's promised redemption. His authority as Messiah is then displayed in His power to cleanse from the presence of evil, healing disease and driving out unclean spirits. Their presence among the people was indicative of the fact that they were defiled by sin and in need of both physical and spiritual healing.

Key Point: Throughout His ministry, Jesus demonstrated that He alone had the authority to _____ sin and thereby to deliver mankind from both its cosmic and temporal consequences so that sinners might become His followers.

The Cleansing of a Leper – Mark 1:40-45

- Jesus was approached by a leper who recognized that He had the ability to make him _____.

Mark 1:40— *And a leper came to him, imploring him, and kneeling said to him, "If you will, you can make me clean."*

- ⇒ Rather than a specific disease, 'leprosy' was a term that could refer to a variety of conditions, all of which rendered a person 'unclean' and meant they must be excluded from the community (Lev. 13:45-46).
- ⇒ Because it was associated with defilement, 'leprosy' was considered a punishment for sin and therefore when it was healed, the law required that a sin offering was to be made at the temple (Lev. 14:10-14).

- Jesus had compassion on the man and the cleansed him from the disease.

Mark 1:41-42— ⁴¹ *Moved with pity, he stretched out his hand and touched him and said to him, "I will; be clean."* ⁴² *And immediately the leprosy left him, and he was made clean.*

- ⇒ Jesus actions demonstrated that He had both the power and the willingness to heal the leper. Upon healing the man, Jesus commanded him to offer the sacrifices in accordance with the OT Law as a testimony to the priests who served at the temple.
"There is a tremendous psychological side to this miracle. One doesn't touch a leper. This man hadn't been touched in many years. Nor had he been able to touch anyone." — J. Vernon McGee, *Mark*

Key Point: The cleansing of the leper demonstrated that the exercise of His authority was both _____ and _____ as He addressed the consequences of sin.

The Healing of a Paralytic – Mark 2:1-14

- On His return to Capernaum, He was afforded further opportunities to minister to the people.

Mark 2:1-2—¹ *And when he returned to Capernaum after some days, it was reported that he was at home.* ² *And many were gathered together, so that there was no more room, not even at the door. And he was preaching the word to them.*

- ⇒ His response to the crowds was to 'preach' the Word to them, once again demonstrating that this was the primary focus of His ministry (1:14-15, 38-39).

- A paralyzed man was then presented before Jesus in the presence of all who were gathered around the home.

Mark 2:4-5—⁴ *And when they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay.* ⁵ *And when Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven."*

- ⇒ Jesus, recognizing their faith in Him and His ability to do something about the man's condition, addressed the man in such a way that the religious leaders who were present were greatly troubled.

Mark 2:6-9—⁶ *Now some of the scribes were sitting there, questioning in their hearts,* ⁷ *"Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?"* ⁸ *And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question these things in your hearts?"* ⁹ *Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your bed and walk'?*

"scribes"—γραμματεὺς (*grammateus*)—Experts in the law, lawyers, teachers of the law. They belonged to a sect of the Pharisees who also studied the writings that supplemented the Law with various traditions.

- ⇒ His response to them was gracious and intended to help them understand what they were about to witness.

Mark 2:10-11—¹⁰ *But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic—* ¹¹ *“I say to you, rise, pick up your bed, and go home.”*

- ⇒ Jesus’ reference to Himself as ‘the Son of Man’ was an allusion to a key passage in the OT and a marker of His true identity. “the Son of Man”—A way to speak of oneself in the 3rd person in Aramaic as well as a reference to Dan. 7:13-14.

Key Point: In healing the paralytic, Jesus confirmed the authority of His Word to forgive through the _____ of His power to heal.

The Calling of Levi—Mark 2:13-17

- **Passing once again along the Sea of Galilee, Jesus called yet another disciple.**

Mark 2:13-14—¹³ *He went out again beside the sea, and all the crowd was coming to him, and he was teaching them.* ¹⁴ *And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth and he said to him, “Follow me.” And he rose and followed him.*

- ⇒ Levi the son of Alphaeus was low-level tax official who worked near the sea collecting tolls and duties based on the lucrative fishing industry of the lake. In all likelihood, he was familiar to the other disciples because of they were fishermen.
- ⇒ Many from his tribe (Levi) from the areas outside Jerusalem became scribes and served alongside the Pharisees in ministering to the people. Matthew had instead taken up a profession that was despised by the people and considered to be most wicked by the teachers of the Law.

- **Jesus then gathered in Matthew’s home with other tax collectors and ‘sinners.’**

Mark 2:15—*And as he reclined at table in his house, many tax collectors and sinners were reclining with Jesus and his disciples, for there were many who followed him.*

- ⇒ The call of Matthew illustrated a stark difference between Jesus and the religious leaders of the day in terms of what was required for a sinner in order that they might come to God. This was a critical lesson for the other disciples to learn.

Mark 2:16-17—¹⁶ *And the scribes of the Pharisees, when they saw that he was eating with sinners and tax collectors, said to his disciples, “Why does he eat with tax collectors and sinners?”* ¹⁷ *And when Jesus heard it, he said to them, “Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners.”*

- ⇒ Jesus response to the religious leaders was once again gracious, using specific imagery to cause them to truly think about the reality of their own condition.

“The Lord’s critics, of course, thought themselves to be good people, and they classified [tax collectors and sinners] as bad people. They brought into focus one great fact of the gospel—no one is too bad for the Lord Jesus to save, but many people think themselves too good to need salvation.”
—John Phillips, *The Gospel of Mark*

Key Point: The calling of Matthew and the gathering in his home demonstrated that the forgiveness of sin that Jesus offered was intended to reconcile sinners to God in order that they might have _____ with Him.

“What here is merely an abstraction (the forgiveness of sin), has become a concrete reality in Christ. He speaks forgiveness on earth, because He is its embodiment. As regards...the sinner, all other systems know of no welcome for him till, by some means (inward or outward), he has ceased to be a sinner and become a penitent. They would first make him a penitent, and then bid him welcome to God; Christ first welcomes him to God, and so makes him a penitent. The one demands, the other imparts life.”

—Alfred Edersheim, *The Life & Times of Jesus the Messiah*

Concluding Thoughts

1. **The defilement of sin is a part of life in a fallen world, but Jesus brings God’s _____ into the unclean condition of the world.**

John 1:14—*And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*

2. **The forgiveness that Jesus offers is _____, and is based solely upon His own person and work.**

Eph. 1:7—*In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,*

3. **The forgiveness of our sins is what allows us to have fellowship with _____ and with _____.**

1 John 1:6-7—⁶ *If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.* ⁷ *But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.*